his limbs contracted. They never have any diſputes about their land or their huts, every one having land and water more than ſufficient for his wants.

Although their manner of living be moſt naſty, and their actions moſt ſtupid, yet they think themſelves the happieſt people in the world, and look upon the *Ruſſians* who are ſettled among them with contempt: however this notion begins to change at preſent; for the old people who are confirmed in their cuſtoms, drop off, and the young ones being converted to the Chriſtian religion, adopt the cuſtoms of the *Ruſſians*, and deſpiſe the barbarity and ſuperſtition of their anceſtors.

In every *Oſtrog*, or large village, by order of her Imperial Majeſty, is appointed a chief who is ſole judge in all cauſes, except thoſe of life and death; and not only theſe chiefs, but even the common people, have their chapels for publick worſhip. Schools are alſo erected in almoſt every village to which the *Kamtſchadales* ſend their children with great pleaſure: by this means it is to be hoped, that their barbarity will be in a ſhort time rooted out.

CHAP.

l: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

order to employ them, if males, in their hardeſt labour, or, if females, either for wives or concubines; and ſometimes the neighbouring villages went to war for quarrels that happened among the children; or for neglecting to invite each other to their entertainments.

Their wars are carried on more by ſtratagem than bravery; for they are ſuch cowards that they will not openly attack any one unleſs forced by neceſſity: this is the more extraordinary, becauſe no people ſeem to deſpiſe life more than they do, ſelf-murther being here very frequent. Their manner of attacking is this: in the night-time they ſteal into the enemy's village, and ſurpriſe them, which may eaſily be done as they keep no watch; thus a ſmall party may deſtroy a large village, as they have nothing more to do than to ſecure the mouth of a hut, and ſuffer no body to come out, which only one can do at a time; therefore whoever firſt attempts to eſcape is knocked down, or obliged to ſubmit to be bound.

The male priſoners which they take, eſpecially if they are men of any conſequence, are treated with all manner of barbarity, ſuch as burning, hewing them to pieces, tearing their entrails out when alive, and hanging them by the feet. This has been the fate of ſeveral *Ruſſian* Coſſacks during the diſturbances of *Kamtſchatka*; and theſe barbarities are exerciſed with great ſhew of triumph and rejoicing.

Theſe private differences among themſelves were very uſeful to the Coſſacks in their conqueſt of the whole nation; for when the natives ſaw the latter attacking one village, ſo far were they from aſſiſting their countrymen, that they rejoiced at their deſtruction, not conſidering that the ſame was to be their fate next.

In their wars with the Coſſacks, they deſtroyed more by ſtratagem than by arms; for when the Coſſacks came to any village

27: Sauer--308 T-2 (1789-93) 1802 Kamchadal
116, 101, 177, 186, 776, 782

"He [CMC: i.e., the chief of Shapinski village] told me, that the Kamtshadals called themselves Itolmatsh (he says they are the Aborigines of the place), and the descendants of Newsteach or Newchtshatsh, and that their God was Newsteachtshitsh. Kouta is his intelligent spirit, the messenger of vengeance to their tormenting demons, and of rewards to the spirits of benevolence: he travels about in an invisible carriage drawn by flying animals resembling mice, but smaller than the human mind can conceive, and swift as a flash of lightning. 'Our Sorcerers (said he) were observers of omens, and warned us of approaching dangers, to avert which sacrifices were made to the demons: we were then wealthy, contented, and free.' He continued his discourse thus as nearly as I could translate: 'I think our former religion was a sort of dream, of which we 'now see the reality. The Empress is God on earth, and her officers are our tormen-'tors: we sacrifice all that we have to appease their wrath, or wants, but in vain. They 'have spread disorders among us, which have destroyed our fathers and mothers; and 'robbed us of our wealth and our happiness. They have left us no hopes of redress; for 'all the wealth that we could collect for years would not be sufficient to secure one 'advocate in our interest, who dares represent our distress to our sovereign.' "